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A CURSORY

V I E W

OF THE

History of *LILLIPUT*

For these last forty three Years, *R*

CONTAINING

Some Remarks upon the Origin, Nature and
Tendency of the Religious and Political Dis-
putes which exist among the Subjects.

*Grege agit in scena mimum, pater ille vocatur,
Filius hic, nomen divitis ille tenet;
Mox ubi ridendas inclusit pagina partes
Vera redit facies, assimulata perit.*

Petron.



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Printed for A. MOORE near St. Paul's Church-Yard,

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THE
P R E F A C E.



UCH are the Inconveniencies to which human Understanding is subject, that it is with the greatest Difficulty we are diverted from the common gross Channel of Thought.

We seem for the most part satisfied with nothing but material Objects; and even a delightful Fiction founded upon Possibility, and adorn'd with the wholesomest Precepts, will meet with Censure for want of Bulk and Asperity to penetrate the foggy Understanding of People nourish'd in a heavy moist Air.

The Ancients, to prove the Existence of a Divinity or a Celestial Beings, urged the absurdity of thinking, that the vast expansion of the Heavens was uninhabited, or only created for the use of Man. They were of opinion that its Inhabitants must necessarily be of a more perfect Nature than terraneous Beings, since it was remarkable, that People bred in a clear serene Climate had distincter Ideas and quicker Concepti-

The P R E F A C E.

ons than those brought up amidst Fens and Marshes. However this Observation is not without its Exceptions, for even the Smoak and loathsome Exhalations of London suffer at distant Times great Genij to spring up, which had they lived in a purer Air, might probably have been overstor'd with Spirits or rebellious Passions, that wou'd divert their Application from those Sciences which are acquired by Labour, and in which we make so considerable a Figure above other Nations. Fable, as it entertains the Imagination, so it invites the Reader, and helps him to digest the dry insipid Maxims of Morality and social Commerce; it was to this end, that the two great Models, Æsop and Phœdra, made Brutes speak and reason like Men; and altho' they thought fit to make their Narratives very short and concise, I know no reason why all subsequent Mythologists shou'd be govern'd by their Example, especially if the Subject requires being spun to a greater length.

Here I hope the Reader will not think it improper that I give him some account of the following Sheets.

In looking over the Papers of a deceased Friend of mine, I met with the Fable with which I now propose, in Honour to his Memory, to present the World; but as I am not sure that had he liv'd, it ever wou'd appear in Print, I have thought fit to conceal his Name, 'till the public Censure be past, lest I might, when I intend him Incense, bring his Manes under the highest Indignity.

I am

The P R E F A C E.

I am not insensible that the first Objection to this Performance will be the Plan on which it is founded, that having been (as the World will judge) the Production of another Genius. I grant the Justness of the Criticism, and am nevertheless of opinion that no Discredit can thence arise to my Friend. For surely he never could hope to purchase much Reputation, from the Invention of Personages to act the Parts of any Scene in this Life; and tho' some may call it an happy Thought, to have pitched upon Insects, or Quadrupedes to represent the whole Combination of human Society; yet perhaps if we consider it rightly, the Applause which a Mythologist acquires, does not so much result from the Subtilty of Invention, as from the thorough Knowledge which he discovers to have of Mankind, from the Beauty of the Imagery, and the use it may be of to human Affairs.

*Our Author begins the Action from that King's Reign, whom Gulliver mentions to have lost his Crown; and continues it, in a historical Method, to the Prince, who is erroneously represented to us by the same Captain to have a Hobble in his Walk, or to have one Heel higher than the other. He does not enter into a full Detail of all the Transactions, and seems to have industriously avoided low Descriptions and impertinent Circumstances; but chose to stick close to the Nature and Tendency of their Disputes and Dissentions, both Spiritual and Civil, perhaps to shew this
World*

THE PREFACE.

World what Analogy there is between the Tempers of the Lilliputians and ours; or that the force of Prejudice and Self-interest is equally powerful over them and us.

I must observe to the Reader, that in those Places where my Friend and Mr. Gulliver differ, I am of opinion the latter was mistaken. For instance, Gulliver mentions but two Kingdoms which the Lilliputians called the two great Empires of the World, I suppose upon account only of being the most powerful; for my Friend has often assured me, there were divers other Monarchies and Republicks composed of the same sort of Men, and among whom he lived many Years.





A CURSORY
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 History of *LILLIPUT*, &c.



THE *Lilliputians* are a Species of Men, the Description whereof will undoubtedly appear preposterous to every Person, who is prepossessed with a Belief that the whole Fabrick of Nature was composed for the Use of Men, inhabiting the four known Parts of this Globe: I will not insist upon the Absurdity of this Prejudice, any farther than to say, that it is the highest Proof of Arrogance and Folly in us to fancy, that that Infinitude of more extensive, and for what we know, more excellent Worlds than ours, which are discovered to revolve in greater Solemnity and larger Circles, should only be intended as so many Objects to amuse and divert our shallow Speculation.

The *Lilliputians*, as well as those upon the Continent, are Men about six Inches high, and of exquisite Symmetry and Proportion. These Nations differ considerably in their Policy, Inclinations, and Manners; some are of an hot mercurial Temper, some extremely cold, and others are made up of an unequal Mixture of both.

The *Lilliputians* are somewhat slow of Conception, but have excellent Understandings: They are much addicted to Politicks, and remarkable for Taciturnity; they

they have surpassed all others in the Choice of Government, which comes up to the Rules of Nature as near as maybe; and are eminently conspicuous for the Progress they have made in the liberal Sciences, and in the Improvement of Trade and Industry. They have a King, whom they make the Repository and Executor of the Laws; and they so far differ from the *Blefuscudians*, who either are fond of unbridled Liberty, or live best in abject Slavery, that they have reserved for themselves a sufficient Share of Power, Immunities and Privileges, to enable them to repel the Infringements of a depraved Monarch, and prevent his openly entering into Measures destructive to the State.

They are moreover very signal for another wise Provision to facilitate their Deliberations, which is the chusing a certain Number of Deputies, on whom the whole diffusive Body bestows ample Power to make Laws, and act conjointly with the King in all Matters relating to the publick Weal. It is thought a singular Honour to be one of these Deputies, because not only he is presumed to be a Person of Learning and Experience, but also that his Fortune has put him above neglecting or betraying the Trust reposed in him, upon any mercenary or other Considerations whatsoever.

This Assembly of Deputies have alone the Right of granting Aids and Subsidies on all Occasions; whereby it is constantly in the Power of the People to give a Check to their Princes, when they would run into unnecessary Expences; and as it is supposed that all Taxes and Imposts are levied for the common Benefit of the Society; these Burdens, which are frequently very heavy, are born with the utmost Chearfulness and Alacrity. This wise Basis of Government, may justly be esteemed the Cause why Riches abound more in *Lilliput* than in the Neighbour Countries; and the Prosperity which has remarkably attended their Arms both by Sea and Land, may well be attributed to their never having been obliged to fight the capricious Quarrels of their Princes, nor
never

never hurry'd to Battle, but when their Religion, Liberty, or Interest called upon them.

Their Religion was propagated by the Prophet *Lustrog*, and transmitted to Posterity in the *Blundecral*, which is their Alcoran. The *Big-Indian* or High-Priest, whose Dominions lye upon the Continent, having contorted some Texts of the *Blundecral* in his own Favour, set up as Vicegerent to the Prophet, and thought he could aim at no less than a Power to make and depose Kings at Pleasure. In order to carry on this great Design, it was necessary to establish his Power by making it the Prince's Interest; or to intangle them so together, that one could not fall without the other. He made the People believe, that the easy simple Phrase of the *Blundecral* was extremely intricate, and only intelligible to him and his Priests, (who were supposed to have received an Inspiration from the Prophet) so that wheresoever these Innovations prevailed, no one dare make Use of his own Understanding. He declared that the Subjects of every Prince were bound to blind Obedience, except when the Prince should undertake any Thing in Prejudice to the *Blundecral*, as interpreted by him and his Priests. Thus did he engage every ambitious tyrannical Monarch, to support him in his temporal and spiritual Capacity; for as he provided for his temporal Interest, in pronouncing that himself and all that belonged to him, as Vicar to the Prophet, were sacred and holy; so the Princes (without considering that whenever their Interest should happen to clash with his, he had it in his Power to stir up their Subjects to Rebellion) thought they could do no better than grant him that Privilege, and defend his corrupt Interpretation, in order to secure to themselves passive Obedience from the People upon all other Occasions.

The People were exhorted to the highest Reverence towards the *Big-Indian*; and it being necessary, the Princes (in order to avoid a Suspicion of the Cheat) should shew the Way, by humbling themselves, and implicitly

submitting to his Dictates, it naturally followed, that not only the People were gradually reduced to this slavish Credulity, but likewise some Princes fell habitually into the Snare, as did all the ignorant Clergy. Thus there remained no other Expedient to discover the mistaken Point, than sufficient Strength of Mind and Resolution, first to prevail with ones self to look upon the *Big-Indian*, as a Man made of Flesh and Blood, and as subject to Error as his Fellow-Creatures; for if once this Difficulty was surmounted, Reason found an uninterrupted Path to Truth. Hence it proceeded, that the first Task the Priests would take in Hand, was the Establishment of the *Big-Indian's* Infallibility; and then went on in the following Manner. If it were asked them how much two and two made, they would answer, one; and to prove the Contradiction, they argued thus; you have granted the *Big-Indian* infallible, but he has pronounced that two and two made but one, so you must conclude, that the Proposition contains an Explanation too sublime for you to comprehend. The rest of their Dogms were supported by Sophisms much of the same Nature with this I have cited.

The *Big-Indian*, finding his Authority, as he fancy'd, sufficiently established, not only over the Princes, but also over the People; he thought it Time to reap those Benefits which he first proposed to himself. He therefore claimed a Right to dispose of all spiritual Benefices and Honours, which, by indirect Means would have brought immense Sums into his Coffers; but this was a Pretension of too great Importance to be yielded to without Resistance. In some Places, *that*, together with other Encroachments, was the Cause of his being utterly renounced; in other Places the Princes, rather than honestly quit the Mask, chose to share the Spoil; and even where his Power extends, these Contests remain imperfectly decided.

The Kings of *Lilliput* particularly, suffered much under the Tyranny of the *Big-Indian*. And tho' some
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saw clearly through the whole Cheat, yet they stood in Fear of their Subjects, who for the most Part were so grossly bigotted, and blindly devoted to the Mysteries of the *Big-Indian* Religion, that they were not only ready to fly into Enthusiastick Rebellion against, and Disobedience to their Prince, but also willing to sacrifice their own and their Families Lives and Fortunes in Defence of the Power, Infallibility, and Sanctity of the *Big-Indian*.

However, this Corruption did not so universally diffuse itself, that a great Part of the Nobility and Clergy, (who were sorry to see their Fellow-Creatures degenerate from Rationality) did not detest the vile Cheat and Imposition; but as most of their Kings labour'd under the same Ignorance and Credulity with their Subjects, all Attempts to regain Freedom were suspended, until it should please Providence to raise a Prince, who should want neither Policy nor Resolution to undertake so difficult a Task. This Blessing, when least expected, was bestow'd, for a Prince of Learning and Experience mounted the Throne. He shin'd in Knowledge and Intrepidity, and seem'd to want no Qualification fit to execute the perillous Project of abolishing *Big-Indianism*. He thought nothing so averse to the Liberty which every Man brings with him into the World, as comminatory Laws, which prevent our Search after Truth, and destroy the Use of Reason. He declared it was just and reasonable, that every one should utter his Sentiments concerning religious Affairs, and he empower'd learned Men and Divines in their publick Discourses, to unfold the base Imposition of *Big-Indianism*, and argue with their Priests, upon whose Fate the common Belief depended, it having been long before that the People had lost the Use of Reflection, and had supinely acquiesced in whatsoever the *Big-Indian* dictated.

This Reform was by so much the more arduous as the Progress was great, which the *Lustrogonians* (a newly establish'd Community of Priests) had made in the

Art of Sophism and evasive Reasoning. This Society was founded by an expert Impostor, who called them after the Prophet *Lustrog*. He drew up a Plan of Despotick Government, and every Member of the Society was to hold for a Rule of Action the arbitrary Will of the supream Governor. No wonder if these Wretches, who chose Slavery for themselves, would impose it on the rest of Mankind: But with this Difference, that though they preached Mortification and Resignation to others, themselves practised these pretended Virtues only by way of Shew and Example. For, as I have heard from some who had looked into their private Lives; Luxury, Impudicity, and Intemperance could reign no where in a higher Degree. These *Lustrogonians* were the hardiest Champions that ever the *Big-Indian* had in Support of his Infallibility; for many of them, when Rhetorick failed, would freely part with their Lives as a Testimony that they believed firmly the Absurdities which they would impose on others. Nor did these Efforts fail to carry with them proportionable Consequences, for so deep were the Impressions which the Minds of the People received, that neither Truth nor Reason could wipe them off.

The *Big-Indians* becoming the weaker Party, by the great Numbers that daily renounced their Faith, were at last debarred from a great many Benefits of Society, and rendered incapable of exercising any Function, either military or civil in the Government: and that with all the Justice imaginable, since they were declared Subjects to the *Big-Indian*, and irreconcilable Enemies to Liberty.

However, some to preserve their temporal Interest, apparently conform'd to Truth; but their constant Endeavours to subvert the Constitution soon distinguish'd them, and they had the Name of *Tramecksans* or *High-heels* given them. The Orthodox were called *Slamecksans* or *Low-heels*. Thus the Nation appeared divided into Three Parties, though in Reality but into Two.
For

For the *Big-Endians* and *Tramecksans* chimed exactly in political Maxims, though they dare not openly agree in Spirituals. Some would have it, that the *Big-Endians* and *Tramecksans* differed in Religion; but that Opinion will vanish, if one considers, that both their Views tend to destroy Liberty, and introduce Slavery, which is not to be maintained in *Lilliput*, by any other Method than acknowledging the Power of the *Big-Indian*, and implicitly believing his Doctrine; for the People, except you blind them up with Mystery, have excellent Understandings, and will not be reasoned into a Belief, that Men were born to Slavery and abject Sufferance, or that Tyranny can be made a hereditary Right.

I have given this summary Account of the Origin of the Parties, in order to help the Reader in his Judgment upon the Historical Facts which are to follow. I come now to my proposed *Epocha*.

The *Lilliputians* had lived for some Time in the peaceful Enjoyment of Freedom and Riches, when a Prince appeared upon the Throne, who, from his tenderest Years had imbibed the Maxims of the *Blefusculian* Monarchs, and had embraced the *Big-Indian* Religion.

The People had just Reason at his Appearance to apprehend the Calamities, which must attend the Reign of a Prince, whose Principles were incompatible with their Happiness. For as their Country of itself produces no Commodities which could bring them in Riches, without the Labour and Industry of Artisans; so the Essence of their Prosperity consists in Liberty, and in those Laws which provide for the Safety of every Subject's Possessions, and renders *Lilliput* a Kind of Asylum for Crowds of wealthy Foreigners, who cannot bear with the noisome Practices of the *Big-Indian* Priests, or don't care to leave the Result of their Industry, and even their Lives at the Mercy of a King. As it is an undisputed Maxim, that Trade and Commerce are likely to flourish no where so much as in a free Nation, it will not be amiss to shew how inconsistent they are with

with *Big-Endianism*. It is an establish'd Rule with the *Big-Endians*, to endeavour to bring Mankind over to their Belief: They think themselves obliged, if persuasive Arguments won't suffice, to use compulsive Methods. For, say they, our Doctrine is Orthodox: We are commanded to take the Care of Peoples Souls upon us, and if we don't bring them to the true Faith, we shall be answerable for their Errors. Besides, temporal Interest should always yield to spiritual, therefore it is better to put a Man to momentary Torture in this World, than let him suffer eternal Pains in the next. And though some may prove so obstinate as to undergo the most exquisite Torments, and even die, rather than conform to our Doctrine, yet it is right this Sacrifice should be made, as we cut off a Member to preserve the Body. For were it not for coercive Laws and Punishments, that force People to a Submission to Truth, and an Uniformity of Belief, we should have as many Systems of Religion, as there are Heads that think; and this would breed so great a Contempt for the *Big-Indian*, as to leave him neither Power nor Authority with the World. Such is the Love and Charity these Villains profess, that no Crime is black enough to stop their eager Pursuit after Self-Interest!

Now let us suppose a *Big-Indian* King would not immediately make Incroachments upon the Scale of Power to which the People are intitled; yet will not every one see that such a King would soon precipitate the Empire of *Lilliput* from the Point of Glory at which it is. For as his first Steps would be to tolerate *Big-Endianism*, so every abject Courtier would immediately put himself in the Pink of the Mode, and wear all the Trinkets and superstitious Badges of that Religion, in order to draw the Smiles of his Master upon him. And this Infection diffusing itself from thence to the common Rank of Men; the Priests would in a small Process of Time acquire sufficient Power to practise those destructive Maxims which I just now mentioned, and under which an industri-

industrious Nation can never hope to flourish. But I return to the King.

He opened his Reign, with the strongest Professions of Affection to his People; and Protestations that their Privileges and Possessions should always be his greatest Care: Yet under this bewitching Mask was couched the utmost Impatience to monopolize Power. He chose Ministers, whose Principles he knew differed little from his own, and consulted with them the best Means to satisfy his Ambition.

He complained, that the Assembly of Deputies was an insupportable Cramp upon his Actions; and whilst they persisted to hold one of the Reins of Empire, he could not hope to draw those Blessings upon the Society, which he pretended he might do if left to himself.

This would not take with the People; therefore the *Lustrogonians* were brought into the Councils, as the proper Persons to propagate this Opinion, by the Assistance of their mysterious Doctrine: And indeed it is thought they were the Authors of most of the Irregularities which are met with in this Prince's Conduct. It was agreed they should disperse themselves throughout the Realm, and insinuate their Religion with all the Assiduity and Art they were Masters of.

They unreservedly maintained, that the Laws were the King's Laws, and that he was sovereign Arbitrator of what was expedient, or otherwise; and that, in case the Deputies should ever oppose his Measures, he was at full Liberty to act without their Concurrence. Such Discourses must necessarily startle a People, who were used to be governed by Laws of their own making. But the *Lustrogonians* would not stop here; they pronounced utter Damnation and Reprobation to all Persons who dare resent the King's Conduct. He was (according to them) God's Vicegerent in the civil Government, as the *Big-Indian* was in the spiritual; and all Subjects were born with Fetters and Shackles; they had no Right, no Privilege nor Possession, but what they borrowed

rowed from him; and, to make short, he was to be view'd not as a Person of common Fabrick, but as if his Nature were changed from human to something divine, after the Ceremony of Inauguration, which is perform'd by a Priest's putting a Garland on the King's Head, and bathing him in Water, over which the Priest repeats some few mysterious Verses, as void of Efficacy as of Reason.

As it was impossible to huddle a People, who were used to be guided by their own Judgment, into a kind of Insensibility and stupid Resignation, it was thought fit to erect Schools, where the Youth may have their Instructions from the *Lustrogonians gratis*: Hither all the Courtiers, by way of Example, sent their Children, and the poorer Sort were overjoy'd at this Opportunity, to exempt them from the usual Expences of educating their young ones. So that except those who saw into the evil Tendency of the Institution; there were few but had their Children brought up as tame and obsequious as our *European* Setting-Dogs.

The King had not Patience to let this Scheme work its proper Effects, for which his Memory is still odious to the *Tramecksans*; he violently broke through many Branches of the Constitution, and hoped to compleat the Work, by blending Force with Cunning: But these Outrages could not pass without Complaint and Resentment.

The *Slamecksans*, who kept away from Court, did not fail to make the humblest Representation to his Majesty of the open and palpable Infractions of their Liberties. To which the King would make no direct Answer, but proceeded in the same Course, and to issue Declarations of his Affection to his Subjects, and Protestations to observe inviolably every Thing that regarded their Privileges.

Some *Slamecksans* of the first Rank, upon collating these Declarations with his Conduct, and seeing no End to the Progress he was making in Power; bethought them-

themselves that upon the Continent there was a Republick, which had chose for their General a Prince, nearly ally'd to the Imperial Crown; they saw in him the Seeds of every Principle that was Great and Heroick; and as his Education was imbued with the strictest Love to Liberty and Justice, they dispatched News to him of the approaching Calamities. He readily offered them his Assistance; and accordingly, summon'd together a considerable number of Troops, and having fitted out a powerful Fleet, he sail'd to *Lilliput*.

Great was the Joy of the desponding Subjects and loud their Acclamations. They saw Liberty dawn upon them, and the gasty Tyrant disappear. In the eagerness of Exultations they rushed upon the perfidious *Lustrogonians*; laid their Schools and *Gymnasiums* level with the Earth, and cou'd scarce contain their Resentment from laying violent Hands upon every one of these base Promoters of Tyranny.

The King perceiving, that the Spirit of Liberty was not quite blown out, and finding almost a total Defection from him, slunk away with all the Privacy he could; and only accompany'd by a few *Lustrogonians* and Favourites sail'd to *Blefuscu*, where he was very well received by the King.

The Deputies, not having been conven'd in some time before, to the End that they might not control those despotick Overtacts, assembled, and finding the Throne vacant, humbly address'd their glorious Deliverer to take upon him the Care and Administration of Affairs; to which he consented, not without giving the utmost Confusion to the *Tramecksans* and *Big-Endians*, who began to lose sight of their villanous Projects.

The whole Series of this Prince's Reign was almost a continued Scene of War with the King of *Blefuscu*, to whom the *Lilliputian* had flown for Assistance. However he wound up his illustrious Days in Peace, leaving his Memory sacred to, and revered by every Admirer of Virtue.

He was succeeded by a Woman who mounted the Throne according to the Laws of the Country. The *Blefusendian* Monarch finding his illustrious Opponent dead, thought he might pitch his Standard where he pleased, and accordingly stir'd up Commotions, which took in all the adjacent Nations. But such were the Warriors which this Queen sent to the Field, that he shamefully found his Mistake, and might have been obliged to an inglorious Peace, if the *Lilliputian* Interest had not been betray'd.

The Queen at length finding her self in a weakly State of Health, and unlikely to hold the Scepter for any considerable time, began to listen to the Insinuation of the *Tramecksans*; who represented to her, that though the Crown was by Law to devolve to a foreign Prince upon whose Principle the *Tramecksans* depended, yet she shou'd call to mind her Consanguinity with the Exiled Prince, (as they stiled him) putting it upon the Foot of natural Justice.

Importunity got the better of her, and she entered into a private League with the King of *Blefuscu* to bring about a Revolution. But Death rendered her Purposes abortive; and the *Slamecksans* took care to have their rightful Prince by Law proclaim'd King of the Realm.

This King was no sooner seated on the Throne than a most obstinate and detestable Rebellion was fomented by the *Tramecksans*, in different Parts of the Nation; but upon some Troopes having been sent against them they were defeated: and Affairs began a second time to wear the Face of Tranquillity.

Hereupon, the People knew how to discern a Patriot from a Traytor; and being persuaded that the Prosperity of the Country depended much upon the Choice of zealous Deputies, they took care to chuse all those that were conspicuous for their Adherence to Liberty.

The King, whose Views never tended to the acquiring of Power, at his People's Expence, found it an easy Matter

Matter to fill the Deputies with an entire Confidence in him; and as his Vigilance unfolded the pernicious Schemes of the Enemies of *Lilliput*, their Concurrence was never wanting to enable him to frustrate and subvert them.

Such Harmony alone, cou'd have prevented the *Tramecksans* having recourse again to Arms, or the Neighbour Powers shewing an open dislike to the Blessings this People possessed. But though the *Tramecksans* were kept from Acts of Violence, they were still upon the watch, and ready to lay hold on all Occasions to revive their sinking Hopes.

It happily fell out, as they thought, that a Misunderstanding was kindled between the King and his Son the apparent Heir to the Crown. The *Tramecksans* and *Big-Endians* met in junto to deliberate upon this incident. And it was resolved that the *Tramecksans* who were less conspicuous for their Aversion to the then present Establishment, shou'd make their Court to the Prince, in order to palliate the Resistance which they made in the Assembly under colour of personal Disaffection to the just Demands of the King upon emergent Exigencies.

Several critical Junctures of Affairs offered, which required that speedy and vigorous Resolutions shou'd be taken, in all which so craftily did the *Tramecksans* manage the Game, that though by private Insinuations, publick virulent Speeches, and strenuous Opposition to every Article that came from the Throne, they palpably labour'd against the true Interest of the People and the Royal Family, yet did they hope to maintain themselves in the Prince's Favour. Inconsistency unheard of! to Court the Prince and oppose the Father, whose only views were to fix the People in their Possessions and Privileges, and transmit to his Son a quiet and peaceable Crown.

It is worthy our Observation, that at this Time the *Tramecksans* gave out that the only Distinction between themselves and the *Slamecksans*, was, that those were for

the Interest of the Country in Opposition to the Court; and these for sacrificing the Nation to the King's private and foreign Views.

This perhaps was one of the most subtil Inventions that cou'd possibly be found in order to irritate the People against the Court Measures; and in some sort to answer for their own Contumacy in the Assembly, upon all the Demands which came from the Throne. For under pretext of standing up for the National Interest every quick sighted Man cou'd perceive they intended no other than to keep the Nation in a defenceless Situation, and at the Mercy of the Enemies, who now began openly to espouse the abjured King's Pretensions. And having usurped this new Definition for a *Trameck* *Jan*, which must of Necessity be an agreeable one to the People, they whispered about that the Prince had got one Heel higher than the other, and in these Colours they hoped to creep under his Banner.

It was likewise agreed in the Junto that the *Big-Endians* shou'd upon the then reigning King's Death, (when ever it shou'd happen,) seem to forget all Animosity, and endeavour to appear as dutiful Subjects as any in the Realm. Which implies so flagrant an Incoherency that a Man must be blind not to discover it. For as we have already here mentioned, they refused many Advantages of Society upon account of their Religion, which not only absolved them from their Allegiance to those Princes who disbelieved *Big-Endianism*, but also obliged them to use their utmost Efforts in destroying the Non-believers. And indeed how can it be expected that those who give up their own Interest to Religion, wou'd not likewise give up the Prince's?

But to return; these political Schemes afforded them the only Prospect of Success; for they had learnt by long Experience that all open Attempts were vain against a Constitution, so well calculated for the Ease and Security of the People. Therefore they were determin'd

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if possible to sap the Foundation, which cou'd only be effected by creeping into Places of Trust, and having a Majority in the Assembly of Deputies.

Upon the King's Death, the *Tramecksans* began to make hot and obsequious Court to his Successor. And now their Study was to find plausible Excuses for their past Conduct; they declared that the only Dislike they ever had to the late King, proceeded from the more than ordinary Love he manifested for his native Soil, which he used often to visit. But that now, as they were assured of his present Majesty's Love and Affection to themselves and their fellow Subjects, they wou'd freely sacrifice their Lives in defence of his Person and Honour.

The new King, who by his easy Carriage and universal Benevolence justly claim'd the Admiration of Mankind; and might reasonably hope to cement the Hearts of his Subjects to him, resolved to make no Distinction of Parties or Factions. He judg'd that where Merit had a just Regard paid to it, there was least room for Murmur and Complaint.

Pursuant to this noble and wise Maxim he proceeded to dispense his Favours, and recommended to the People to look upon the Candidates with Eyes of Indifference.

The Deputies were chosen, and several *Tramecksans* had Employments of Weight and Importance conferred upon them. The *Slamecksans*, who knew the tenacious Virtue of *Big-Endianism*, were persuaded that the *Tramecksans* only waited a proper Opportunity to exert their Zeal towards the abjur'd Tyrant, and were apprehensive that the King's every way incomparable Sagacity and Wisdom, was betray'd in this one Branch of his Conduct; but hoped that an early Discovery of the Perfidy would afford him sufficient Time to redress what had passed, and frustrate the brooding Evil. The Knowledge of this Mixture of Parties soon reached the Ears of

of the neighbour Powers, who, but a little before the late King's Death, were obliged to pacifick Terms, finding no Prospect of Success whilst the King and his Deputies should persist in so hearty a Concurrence to all necessary Precautions. They now revived their Pretensions; and as Force or reciprocal Conveniency are chiefly the Judges of National Right, they resolved to have Recourse to the former, with Hopes, that if they should give the *Tramecksans* Assurances to effort in the abjured King's Favour, the *Tramecksans* would on their Part cause such Delays in the Deliberations of the Assembly, as should entirely incapacitate the King to make the needful Preparatives of Defence.

The King perceiving the Clouds to thicken on the Enemies Side, was resolved to let them see he did not doze over the common Interest of his People. He made earlier Applications to the Assembly than the *Tramecksans* could wish. For should they comply with his Demands, it would be utterly disappointing themselves, and the foreign Powers, with whom they had an Understanding, and should they flatly refuse granting the necessary Supplies, it would be detecting the *Arcanum* before it was thoroughly ripe; however being warmly solicited, the Mask began to rise of itself, for they were determined at all Hazards to remain immoveable in Obstinacy.

The foreign Enemies (whose entire Views were to share in the extensive Commerce which the *Lilliputians* enjoyed, and to crack these Sinews of Power which had been of late but too troublesome to them) would not let slip this favourable Conjuncture of placing a Man upon the Throne, whose Principles (they very well knew) were incompatible with the Grandeur of *Lilliput*. They used all imaginable Diligence in fitting out a Fleet in order to a powerful Invasion, and the *Tramecksans* waited with extended Arms to embrace them,

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These warlike Preparations, compared with the slow Advances which the *Tramecksans* made in granting the necessary Supplies, could not but create Suspicions in his Majesty, of a secret Correspondence between them and the Enemy. He considered how dangerous it would be to suffer such Delays, when the Storm which was thickening should approach nearer. And though he perceived the Tardiness entirely proceeded from the *Tramecksans*, and that the antient Sticklers for Liberty, whose Fidelity his Father had so long experienced, were the only who heartily seconded his just Demands; yet such was his Moderation, that he would not disperse them, before he had convinced the World of their Perfidiousness: To this End, he laid before them such undeniable Proofs of the Dangers which threatned the State, as could not be objected to by all their united Art and Cunning. Their plausible Pretensions and Evasions were of no longer Use: And the People, who began to see into the Stratagem, exclaimed and inveighed bitterly against them, looking upon them as the Betrayers of their Liberty and Religion.

Here the villainous Scheme became abortive, to the utter Confusion of the *Tramecksans*, who were left no Subterfuges to escape the Marks of Perfidy and Diffimulation.

The King having avoided this shock, would lose no Time in reforming his Ministry, which he immediately cleansed of those *Tramecksans* who had crept into it; and having discarded the Assembly of Deputies, issued forth Orders for electing new ones.

The People were highly pleased to have it once more in their Power, to pitch upon such Representatives, as were always conspicuous for their Detestation of Tyranny and *Big-Endianism*. And the King on his Part was convinced, that, as it was impossible to blot out the Stains of Prejudice from the Hearts of the *Tramecksans*, it would be Error in Politicks to confide in them.

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Whereupon he sent for those who had so irreproachably
served under his Father, and having acknowledged their
mild Conduct, and steady Virtue, replaced them in their
respective Employments of Trust, to the great Joy and
Satisfaction of even those who were not altogether
pleased with their Administration under the former
Reign.

F I N I S



The King having avoided this loss, would lose no
time in restoring it, and he immediately
ordered of the Treasury, and having
forth Order, the People
in their Power, and as
were always considered as
many and the King on his Part
was determined, that as it was necessary to place
the State of England from the House of the Treasury
and it would be better in Politics to conduct them
as they

